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*Pocket Guide*  
TO  
IRAN



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the War Department

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## A POCKET GUIDE TO IRAN

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#### INTRODUCTION

AS AN AMERICAN SOLDIER assigned to duty in Iran (once called Persia) you are undertaking the most important job of your life. There is no other war theater where military success by the United States and her fighting Allies will contribute more to final victory over the Axis.

You've heard a lot of talk in this war about life lines—the sea lanes and land routes by which military supplies flow into the combat areas to be turned against the enemy. Iran is much more than a life line. It is a major source of the power that keeps the United Nations' victory reached, turning over—and

Because of its prime strategic value, Iran is the only country in the world where the armies of three of the United Nations—Great Britain, Russia, and the United States—are operating in such touch with each other. This combination is of great potential importance in the defense of Iran. It is a clear-cut indication of the extreme importance of the task you and your units have been called upon to do.

You, as an American, have a responsibility that goes beyond the ordinary military duties required of you. Your country has a reputation throughout the world for democracy and contributions to its progress with which it is proud. That reputation is a major asset for us in this global war. In your actions you can uphold it or destroy it. Accordingly, it is part of your job to establish and maintain friendly relations with the soldiers of our Allies—Russia and Great Britain—and with the people of Iran (Persia). Most of these you meet won't know very much about Americans, except by reputation. They will watch us see how we act and what we do and probably say to themselves, "So that is what Americans are like." And what they think of us will have much to do with our military success or failure.

It isn't a very difficult job. You'll be expected to do pretty much as you would at home, using your common

want to tell you what to do when you run into a tough situation. You'll be expected to keep your mouth shut and your eyes open even after you are sure of your ground. And you'll need to master the ways of thinking and doing things of the Arabs and of the British and Russian soldiers, no matter how different they may be from your own. If you adopt the attitude that the Americans don't know all the answers and that the world doesn't revolve around Washington, you won't be very far off the target in your dealings with other people.

Beyond a spirit of tolerance and a willingness to meet the other fellow half way, the thing you'll need most in order to get along in Iran is information. Your opinion of the country and the people will never be as firm as your knowledge of them. As you extend your curiosity and gain fresh knowledge, you will increase your efficiency as a soldier and will add personal value and pleasure to a tough job.

This guide-book is to help you move in that direction but it is little more than a pointer. A smart soldier will soon know far more about the country than is to be found between these covers. That is the target to shoot at, and there is no better way to begin getting acquainted with the country than by understanding how its people position in this global war.

IRAN is important to the United Nations for a number of reasons. It is the land bridge by which to get supplies to Russia, and it might have become the path over which Hitler's armies could drive into India on the Red Sea and the Suez Canal. But, more important than anything else Iran is one of the great power centers of the world. Napoleon once said that an army marches on its stomach. Today, armies march on oil. Where all supplies of oil and nearly all energy, every large industrial nation in the world would collapse almost overnight. Oil is the lifeblood of the modern world.

In that part of the world to which you've been assigned there are two great oil-bearing areas that together constitute the "powerhouse" of the United Nations. The northwest area, stretching between the Araxes River in south Russia to the straits south of the Caucasus, is the heart of the Soviet Union, measured in terms of barrels of oil. Second only to the oil field, an area around Baku on the Caspian Sea are those in Iran and Iraq which supply Great Britain and so on the Middle East. North Africa, and on the North Atlantic.

One of the great military shambles of the present day has been that the quadrangle bounded by the coast of Azerbaijan, Tiflis, Baku, and Aleppo is the true strategic oil



power center of the war, "an area to which a German success would mean the almost certain collapse of Russia and the probable collapse of Great Britain as well. Should its occupation lead to a German conquest of the Near East, not only would the British Empire be cut in half, but the prestige of the United Nations would be radically lowered. It is the names of the cities and they look at the map in the center of this garden.

You will see that you and your fellow soldiers are holding down two sides of the quadrangle. You will continue to hold them down so long as there is unity between the armies of the United Nations in China—the unity that comes from mutual confidence and respect. It is familiar strategy of Hitler and his Axis gang to create distrust and doubt between allies and the people friendly to them. You can help detect that strategy by working to keep the good will of your allied comrades in arms and of the Chinese people.

So doing you will become a force in keeping open on the Allied side. You will help to keep it open as a channel by which to move land-lane supplies into Japan. And in actual production. The coals, the barrels of oil, originating in the fields near Russian Shapen and Lomonoshev will continue to supply our tanks and fighting planes in the Middle East and North Africa and to fuel the ships of the British fleet in the Mediterranean and the Indian Ocean.

## IRAN AND THE WAR

FOR almost 3,000 years Iran has been a battle-ground. Its people took turns at conquering and being conquered. After 2,500 years of it they grew tired of war. They wanted an era devoted to this war as they did to the last. But that did not suit Hitler's program.

Until he attacked Russia, Hitler's pattern of conquest called for guts, the job done in the narrow way. If his propagandists and his tourists could demonstrate a people and an army, the posters had no more left to do. This was a world in a sort so much in need of personal material. He used the most strategy in Iran.

Long before we got into the war, Axis agents had poured into the country. They held lectures in power companies, in banks, and even in government departments. They infiltrated the towns and cities and worked to stir up the wild tribesmen of the mountains and desert areas.

Hitler's public propagandists too were active. The Nazi film "Victory in the West" was shown in 1940 in groups in Tehran, the capital city. Nazis exhibited theatre monuments for using German newspapers. Nazi book lectors, among other lies, even told the Iranians that Hitler really was a Black man. I lived in these years. Prophet Mohammed.

It didn't work. About twenty per cent against Nizam's army on the contrary, the Russians and the British moved in on August 26, 1921. That was one time we got these five. The Shah, Raza Khan, abdicated. His son took over the throne and concluded a treaty with the Allied Nations. Nizam's agents who could be found were interned or fled the country.

Now, with the consent of the League of Nations troops of the United Nations guard this great border bridge between Persia and Asia, roads, wells and harbors, and the highways and railways which cross the line as our frontier office. Our troops are in the minority among these warring forces. The whole British Army, organized in the summer of 1922, is on duty in this theater. The Russians, moving to developments north of the Caucasus, have had to lean more and more upon the military establishments in Iran as a support to the forces operating between the Black Sea and the Caspian. Now, with regard to these steps of defense and no breakings, our own effort in Iran has been relatively limited and we can appropriately be modest about it.

#### YOUR HONORABLE PART

Yildirim has not only a soldier, but also an individual. That is our strength—if we are smart enough to use

is. As a soldier, your duties will be flesh-cut. But in a place like Iran, what you do as an individual—as your state—can be almost as important. Iran is a possible trouble spot. A great deal of our success or failure may depend on whether the Iranians like us. If they like us, they can help us in countless ways. If they don't, they can cause us trouble. If they are doubtful, your friendly acts may win their confidence.

### GETTING ALONG IN IRAN

GETTING along in Iran is pretty much like getting along at home except that the people are more formal. Use ordinary decency, politeness and consideration, and you won't have trouble. But be a little restrained, though friendly. And remember always that you aren't going to Iran to change or reform the Iranians or to tell them how much better we do things at home. Their ways of doing things have been good enough for them for some thousands of years and they aren't likely to change because you think they should.

Even with the best will in the world, you can get off on the wrong foot with the Iranians unless you know a few things about them. There are two principal danger points. Their politics and their religion. Stay out of arguments or discussions of either. In the first place, you don't know enough about them to have an opinion. In the second

ple is, they won't hurt your business. In the third place, you can make a lot more friends for our side by just being a decent, ordinary, friendly American.

#### MEET THE IRANIS

IN THE cities you will find most of the Iranians friendly to Americans. Iran has often turned for help in her problems to American scientists and economists, and the Iranians appreciate what these Americans have done to help them. They appreciate, too, the effects of American missionaries in building hospitals and stamping out disease. Quite a few of Iran's professional men, such as doctors, were educated in the United States, and they have brought back favorable reports about us and our aims.

In the country districts you will find that the people know less about Americans. Here the German agents have been particularly active and shrewd. Since the Persians have a distrust of most foreigners, the Nazis have sent their agents—disguised as natives and well supplied with money—into all sorts of remote places to spread their lies and stir up trouble. (It is believed that at least 100 of them



Axis undercover agents are still active in various parts of Iran, in spite of the efforts to weed them out. Your best way to beat this game is to be friendly and not to offend the natives by careless disregard for their customs.

The ajapoo-oo Indians are a mixture of peoples. They belong to the so-called Caucasian race, like ourselves, despite the dark color of the skin of many of them. Both many of them are so well educated that the inhabitants of bordering countries. You will see European costumes quite generally in the cities, but less in the country. One thing nearly all Indians have in common is the Moslem religion, which we will talk about a little later on.

In the country, most of the people are tenant farmers, and they are very poor. They grow cereals, fruits, cotton, opium, and some vegetables. From one-third to two-thirds of their produce goes to the landlord; they live on the rest. Lack of water for irrigation (only about 10 per cent of the land is under cultivation) accounts for much of their poverty. In many districts you will see mounds that look like giant anthills. They are kanars, which work wells connected by underground channels through which water is brought to fields and villages possibly from 20 or 30 miles away. Water is so precious in Iran that you should be extremely careful not to damage any "kanars" you may come across.

Wheat bread is the staff of life in Iran. Everywhere you will see people eating round flaps of whole wheat bread—a working man will get away with about 50 pounds of flaps a month.

In the most mountainous part of the country there are about 140 to three million semi-wandering tribesmen who tend the sheep from which comes the fine wool used in the famous Persian rugs. Because of the lack of grazing land coupled with the severity of the winters these tribesmen follow the grass through the seasons—from the high upland valleys in the summer and to the lowland meadows in winter.

The majority of people in the cities are handicraft workers—carpenters, shoemakers, bakers, masons, and others. Each has a small shop in the bazaar where all the work is done by hand. The rest of the city people are merchants, Government officials and big landowners. Except for the oil industry (developed and operated by the British with Iranian personnel) and for some recently introduced factories, manufacturing in Iran is still in the handicraft stage.

Hand woven rugs even today are Iran's most important product. As a matter of fact, many of the modern carpets now made at the Agha Bazaar are woven in old Iranian designs.

## THE MODERN RELIGION

UNTIL a few years ago, if a stranger had attempted to enter a mosque (Moslem church) in Iran, he would probably have been beaten to death, and even today it is unsafe to keep strictly strict from mosques unless you are in need there by a very noble person. At that time the bazaar was among the most famous of all Moslems, and the mullahs (priests) were the men who really ran the country. Today the situation is somewhat changed. The westernization of the country has greatly lessened the power of the mullahs, so that although most Iranians are still very devout, religion is no longer the controlling national force it once was. You will find generally speaking that the mullahs hold greater power in the country

than in the cities, and that the country people themselves are stronger in their religious beliefs, particularly their distrust of infidels, as they regard any non Moslem.

At any rate, the Moslem religion is still a force all over the country so that you should know something about it in order to avoid making any bad breaks.





Followers of the Muslim religion believe in one God, Allah, and obey the teachings of his prophet, Mohammed. They follow the religious practices which are set forth in their sacred book, the Koran. Most Muslims are very conscientious about observing carefully the rules of their religion. Here are the five most important rules.

1. Muslims are forbidden to eat pork. To them the pig is an unclean animal. They also believe dogs are unclean. Never offer pork to a Muslim, and if you have a man at dog, be sure it keep him away from all Muslims and especially from mosques.

2. The Muslim is forbidden to drink any kind of fermented or distilled liquor. Don't offer him a drink or let him see you drink. To do either will offend his religious principles.

3. The good Muslim prays five times a day, facing the holy city Mecca in Arabia, kneeling and bowing to the ground no matter where he happens to be when the call to prayer comes. If he starts doing this in your presence, respect his religious observance. Do not laugh, but look the other way until he has finished.

4. The Muslim day of rest is Friday. You will find almost all places of business closed.

5 One month during each year all Moslems observe the fast of Ramadan. During that time they do not eat, drink or smoke between sunrise and sunset, although they may stay up all night to make up for it. This means that they are still available at this season, to make alterations. In 1947 Ramadan (Faramazan in Iran) will begin about September 1 and last until about October 1.

Most of the items belong to the Shia sect of the Muslims, which differs in some of its beliefs from the Sunni sect to which most of the Moslems of other countries belong. This probably won't make much difference in your relations with the Iranians, but it might come in handy to know about it. In the past the Sunni and the Shia sects have fought bloody and bitter wars over their religious differences.

In addition to Ramadan (Ramazan) which both the Shia and Sunni sects observe, the Shias in Iran have a week of mourning called Moharram and more important to them than Ramadan. During that week the Shias mourn three descendants of the Prophet Mohammed whose deaths in a quarrel over the succession to Mohammed as Caliph of the Moslem religion brought about the split between the two sects. During the week of Moharram it is a good idea to be especially careful in

your dealings with the Iranis. Fighting runs high at this time and in the past many bloody fights have occurred between the Shia Moslems, Sunnis, and nonbelievers.

While Mecca is the holy city of all Moslems, the Shia sect in Iran have a holy city of their own—Meshed, in eastern Iran near the Afghan border. Pilgrims from India and Afghanistan come there yearly worshipping at the great golden mosque, believe me Iran Meshed is also the center of education for the mullahs, the religious leaders.

In addition to the Moslems, there are also in Iran small groups of Christians, Jews, and a very ancient religious group the Zoroastrians. All these religions are recognized officially, a fact which shows that the average Iranian has a kind of broad tolerance. Respect his religion and he'll respect yours. That isn't a bad rule at all times. So if somebody takes you to visit a Moslem mosque (and that is the only safe way to go) don't laugh or think it funny that the Moslems keep their hats on in church, but take them off and off. They would think our customs just as odd but would probably be no place to say so.

#### IRANI CUSTOMS AND MANNERS

**POLITENESS**—as a matter of fact, is one of the first things you'll notice when you begin to meet the Iranis. Their language is one of the most flowery in the world.

and not of the richest or polite phrases. They are also very emotional. There is no backslapping or rough housing. And they don't know a thing about boxing or fighting with their fists. If you should happen to lose your temper and knock an Iranian down, your entire life immediately get a bad reputation, so say nothing of the fact that you might run into a man of possible counter legs. Personal dignity is very important to an Iranian. It is a point to be kept in mind. The natural courtesy of Iran may be a bit misleading, sometimes. Often you will find that the Iranian you meet will agree with you no matter what you say or will tell you what they think will please you rather than what you really want to know.

Another thing most of the people are extremely conscious of their long history and their culture, and they believe that Iran is unique among all the nations of the world. There is an old saying in Iran, "Half the World is Irānshāh" Irānshāh was once one of the most beautiful cities anywhere and Iran believed that it took all the rest of the world to equal it. Feeling so, the Iranian probably won't believe any boasting you do about your own country.

Another thing to know in connection with manners is that the Muslim is very modest about exposing his body in the presence of others. Remember this and avoid offending his sense of what is proper and courteous.



**Hospitality.** The houses aren't very prosperous today, but even so they are known for their hospitality, and you may be invited to an Iraqi home for a meal. In the wealthier homes

in the cities the meal is eaten the same way as in the United States. There are tables, chairs, plates, and silverware.

In the poorer homes, however—and in the country the old customs are followed. The best thing to do is to watch your host and do as he does. You probably won't see the women of the family at all. You will sit cross-legged on the floor and eat with your fingers from a tray in the center. Eat only with your right hand, even if you are a southerner. This is a strict custom. Don't eat too much, because what is left is for the women and children.

When you leave you will be expected to shake hands. But do this gently. The Iraqis do not have a vice-like grip or pump the hand up and down. If you want to make a gift to your host, some American cigarettes or some form of sweets will be appreciated. Better still, send them along to him later.

When you are in an Iraqi home don't be too enthusiastic about admiring some particular object. Out of courtesy your host might feel obliged to give it to you. If an Iraqi

makes you a gift, the proper thing to do is to give him one of equal value in return.

When in a home or even in a shop, you will be offered coffee or tea. If you don't want any, you may refuse. But if you take one cup of coffee, you will be expected to drink at least two and possibly three. To stop at two, once you have started, is considered rude. But do not refuse a fifth. It may be offered, but you are expected to refuse it. When the third cup or glass is considered a signal that your visit is at an end and it is time for you to go unless you are quartered in the house.



**Iran Women** The position of women in Iran is far more advanced than in many Moslem countries. In the cities the veil has disappeared almost entirely, except on older women, and European dress is becoming the rule. However, you will find that you cannot do in Iran as you would at home. You cannot pick up or chat an Iranian girl. You must wait for a formal introduction. Even then most Iranian girls do not yet have the social life that we are accustomed to. In most homes you will find that the *divan* room, or front part of the house, is reserved for men, while the women are in the *sand room*, or back part of the house, where no men walk, read, enter or even look in.

On the only job will see both men and women together in public. In most social life is still for men only. You will never see a man and woman walking arm in arm. On the other hand you will frequently see men walking hand in hand. Don't let this give you any fancy ideas about them. It is simply the way of expressing friendship.

Any approach you might make to an Irish woman, either in the country or the city, would be sure to be scorned and would cause almost certain trouble. So keep your distance. Don't make passes. Don't even stare at the women. To do this would only cause trouble, and any way, it won't get you any there.

**Bargaining.** Most tradesmen have stalls in the bazaars, which you will find in all the cities, and bargaining is a great national pastime. You will have to bargain for almost everything you buy. The price first quoted is always higher than you should pay. A little good-natured American home trading will get the price down very often from a third to two-thirds. However, you must expect to pay more for things than the Irish do. As an American soldier, you are paid as much in a month as many farmers earn in half a year or more, and they will think it only fair that you should pay higher prices.



**Language** There is really no single language in Iran. The language you will hear will depend on the part of the country you are in. In the north, many of the people speak a form of Turkish. Near the Persian Gulf in the south, you will hear Urdu. There are numerous other languages and dialects, and many of the educated Iranians speak French and English. However, the official language of the country is known as Farsi, i.e., more commonly Persian, and nearly all Iranians understand some of it. Study the Farsi words and phrases at the end of this guide, and use them, and you will be able to get along.

You should particularly learn some of the most common polite phrases of greeting, parting, etc., such as *as LAH man aL IF han* (Peace be on you) which is used in greeting, *khoda haL fi haL haL* (God be your Protector) which is said when taking leave of someone, *bi AL-lah* (In the name of God) which is said before eating, and *man NAQW an* which is one of the many ways of saying "Thank you."

Remember again that even it is to be polite but not familiar.

**Sports and Amusements** Except in Teheran, you won't find movies or hot spots, and you'll depend on what



sports equipment you outfit brings with it far more than that. There is, however, good hunting and some fishing. Iran has plenty of quail, snipe, and woodcock, and you'll find wild boar in some sections. If you are out after the jays, don't make the mistake of blasting away at him with an ordinary shot gun. The bullet will bounce off his tough hide and he'll probably run you all the way back to camp—if you can keep ahead of him.

Another favorite sport is chasing gazelle on a jeep. The main difficulty is to catch up with them, for the gazelle is almost as swift and light as our own western antelope. Also, you'd better watch out for track holes during the chase.

The Iranians have a novel, and ancient, way of catching ducks worth trying. You'll need a large flashlight, a piece of net rigged like a butterfly net, a dhoti, and a cloth. Place yourself in the reeds at night, rest on the flash light, hang on the dhoti with your cloth, and swoop up the duck as the net when he flies down at the light. It's not as easy as it sounds and more fun than hanging away with a gun.

#### LAND OF IRAN

THE Kingdom of Iran occupies the western two-thirds of the great Iranian plateau that stretches across southwestern Asia from the Indian River in India to the Tigris in Iraq.

Iran itself extends roughly 200 miles from the Caspian Sea on the north to the Persian Gulf on the south; about 900 miles from Afghanistan and Baluchistan on the east to Turkey and Iraq on the west. It has an area equal in absolute size to that of the United States—52%, or square miles—with a population about one sixth as great as ours.

Most of the country is tableland, ranging in elevation from 3,000 to 9,000 feet above sea level, but there are two areas of coastal lowlands. The one along the shores of the Persian Gulf is a desert with very hot dry winds. The other, bordering the Caspian Sea, is hot and wet, with tropical jungles where there are signs to be hunted. At the edges of the tableland are ranges of mountains, which resemble our Rockies. To cross these mountains the Trans-Iranian Railway requires six tunnels and a long bridge in the course of its 870 miles from the Persian Gulf to the Caspian Sea.

The greater part of the tableland where most of the people live is a desert—much like the desert regions of western United States. In the northern, the countryside is barren and desolate, and in the eastern part are such areas as the Dughay Khan (salt desert) and the Lut Desert, which are absolutely barren. Very few people live in the eastern part of the tableland. Those who do make their living as sheep-herds. In the western portion there are mountain ranges

and high valleys. Here, whenever water is available, there is irrigation farming much like that practiced in Utah and Nevada.

The large cities are located in the irrigated spots. Tehran, the capital, has a population of more than 700,000. Tabriz, in the northeast corner, has about 200,000 people; Isfahan, in the western mountains, 100,000; Meshed, in the eastern mountains, 140,000; and Reza, on the sandy Caspian coast, about 40,000. Some of these cities are very interesting for their architecture and people, while Tehran is modern in many respects though you will not find the kind of convenience to which you are accustomed at home.

The climate of Iran is healthful—except in the Caspian lowlands, where malarial mosquitoes are a danger. On the upland the weather resembles that of Iowa, Nebraska, and the Dakotas though there is less rainfall. In winter temperatures are low, although they seldom drop below zero in summer they average between 70 and 80 degrees, sometimes rising above 100. On the upland even when the days are hot, be prepared for sudden drops in temperature after the sun goes down.

Everywhere, except along the northern coast, rainfall is scanty. On the eastern upland the rain seldom exceeds eight inches annually, and the western upland averages 15 inches.—about the same as Salt Lake City.



## MILITARY AND GOVERNMENT

TWO THOUSAND five hundred years ago Iran, then Persia, was the military nation of the world. Cyrus the Great, the first of a series of soldier kings, established an empire that included the whole of the Middle East from India to the Mediterranean and from the Caucasus Range to the Indian Ocean.

In those early years of a world empire Iran was organized for total war. According to military historians it was the first real development of a system of universal military service. Boys of Iran began training in the use of arms and at the age of 15 started on a 3 year period of advanced training. After that they were permanently liable for military duty when needed, and they reached the age of 50.

The Persians were also believed to have been the first to employ tactics on a large scale to increase the fire power of their troops. And they developed this aim further by putting the bowmen in the rear.

During the 11th c. given him of 4 years, was noted for his attention to the problems of supply. One of his major works was the construction of a vast net work of military roads over which troops and supplies could be transported to any threatened part of the empire. He also established an empire-wide system of roads

estimated to be mounted carriers—not unlike the famous Pony Express in America 50 years ago.

In 331 B. C., the Persian Empire was finally overthrown by Alexander the Great in the Battle of Arbela. With about 47,000 men, he defeated more than a million Persians under Darius III. In this decisive battle, the Persians used elephants, probably the first time in history that they appeared on a battlefield as offensive weapons, their natural employment being quite like that of the tank in today's warfare.

It took 300 years for Iran to make a comeback as a nation. Then, under Ardabeh, a tribal chief, the people emancipated much of their independence in the Middle East and again drew into India. For the next 400 years, the Persians were constantly at war, fighting about 15 major wars with the Roman Empire and numerous smaller ones with the White Huns, the Arabs, the Turks, and the Khazars.

In the 13th century, Iran, along with other countries, suffered one of the worst hardships in history. Hordes of Mongol hordes, capable of marching 30 miles a day, or 100 miles a month, swept out of the East, destroying everything in their path. At Merv, a city in the northern western part of the empire, 700,000 people were killed. At Nishapur, all things living, even the animals, were

wiped out and the city was looted. For the next 100 years, the country—as has there ever been—was ruled by the descendants of the Mongol conquerors.

Spite into small states and dominated by foreign rulers for several hundred years Persia arose again in the 16th century under the Safavid kings, the greatest of which was Shah Abbas. Partially under the heel of Turkey, whose military power was already at its height, Shah Abbas began the reorganization of the Persian Army, which was then composed almost exclusively of light cavalry. With the help of two British soldier-adventurers, the Sharps, a well-equipped army (cavalry, infantry, and artillery divisions) was created. In its first major trial, the new army met and defeated a superior Turkish force, inflicting more than 20,000 casualties.

From the 17th century on, the history of Iran was one of increasing foreign influence, with England and Russia the predominant nations. Wars and internal strife were almost incessant so that by the time the First World War broke out Iran was almost in a state of anarchy. During the war the British, Russian, and Turks occupied parts of the country. In 1921 a new leader, Reza Khan, rose, an officer in the famous Cossack Division, later to become Shah. Under his leadership many steps toward modernization of the country were taken. In August

1941 he abdicated in favor of his son, Mohammad Reza Shah.

Today Iran is a constitutional monarchy, with a Shah and a parliament which is elected every 4 years. Iranian politics are in a somewhat chaotic state due to the war situation, so it is important that you avoid any expression of opinion on political matters.

### SANITARY CONDITIONS

YOU will find few of the sanitary precautions which is a rule for granted at home. Even in the capital Tehran, which the Iranians consider the most beautiful capital in the world and which has wide streets and modern buildings, you will find no central water supply and no sewerage system.

In the cities most of the toilets are crude latrines. In the villages there are not even these, and you will have to get used to relieving yourself outdoors at any convenient and secluded spot. In both the cities and the country you will have to carry your own supply of toilet paper.

Because of the lack of sewage disposal you must never drink any water that has not been boiled. The open irrigation ditches are so full of germs it is not even safe to wash in them. The best drink is hot tea. (See



bats) are no sadder than the water loons which they are much, and as general, should be avoided.

Malaria is carried by mosquitoes and mosquitoes are a necessity wherever there swamps are found. The net will also help to protect you from scorpions, which look a bit like crayfish and which have a painful and sometimes dangerous sting. They like to sleep in sheets, so be sure to shake yours out in the morning before you put them on.

Cuts, sores and eye diseases are common, so personal cleanliness is very important. Be careful, too, never to rub your eyes. Venereal disease is prevalent. Don't take chances!

There are some general health hints. Your medical and sanitary officers will give you more detailed instructions.

#### MISCELLANEOUS INFORMATION

**Currency.** The principal unit of currency in Laos is the real (pronounced "ree APIL"). It is worth about three cents in American money, and is also worth 100 *abang* (1 D.E. 22). Just as the American dollar is worth 100 cents, there is no coin for a single *abang*, however. The smallest brass coin is an *abangom* or bronze piece worth five *abangs*. Other coins are 10, 25, 50 *abang* pieces, and 1, 2, and 4 real silver coins. The officers of your outfit

will very likely make arrangements for you to change your money into Iranian currency. If you change your own, however, better go to a reputable bank. The rate of exchange varies constantly, and the professional money changers are quick to take advantage of your ignorance of exchange rates.

**Calendar** In Iran the Government and most business houses follow a calendar peculiar to Iran. Their New Year's Day, called *Nu Ruz*, is the end of March. There are 12 months of 30 or 31 days each starting from that date. The 'lunar' or 'moon' calendar is used by religious groups. That means that there are 12 months of 29 days each. It also means that special dates will not occur at the same time of the year as on our calendar. For instance, in 1942, the feast of Karbala began about September 12, but in 1943 the date falls around September 1. All religious holidays are figured by the lunar calendar, and then vary from year to year.

**Time** Train schedules and government offices use the 24 hour clock, which is the same as our official Army time. On this clock 1 p. m. ordinary times becomes 13 o'clock, 2 p. m. is 14 o'clock, 11 p. m. is 23 o'clock, etc. Outside of the cities, the Moslems are very vague about the time and generally use sunrise and sunset as a standard.

and. In fact, time does not have a great deal of meaning to the Lamas. Speed and haste are almost unknown. When an lama says "now" he means within an hour or so. When he says "tomorrow" (FAR DAB) frequently he means sometime in the future.

**Weights and Measures.** The metric system is used for all official measurement and weights in Japan. The unit of length in the metric system is the "meter," which is 39 37 inches, or a little more than one of our yards. The unit of road distance is the "kilometer," which is 1,000 meters or about five-eighths (a little over one half) of one of our miles. The unit of weight is the "kilogram," which equals 2.2 pounds in our system. Liquids are measured

by the "liter," which is a little more than one of our quarts.

However, the Lamas have several local systems of weights and measures of their own. If you run into any of these you will simply have to learn them when the time comes.

In rural districts, particularly, the Lamas are as vague about distances as they are about time. They have traveled very little and do not know distances. Do not place too much confidence in anything they tell you.



Black Tibet of the Himalayas



Head of a Tibetan

# CHECK LIST OF DO'S AND DON'TS

Respect the Imam as such and as soldier, recognize that their way of life is as right and natural to them as yours is for us

Expect no bargain for your purchases and always arrive at a price before accepting any goods or services what matter

Always wash your hands before eating, and say "Bismillah" if Moslems are present.

Respect the Moslems in prayer

Keep any dogs of your own away from mosques and from Moslem houses

Drink water only as hot tea or after boiling

In general, take your cues on manners from the Iraqis and remember that your mission may lead to you make enemies of them

Don't try to tell Iraqis how much better everything is in the United States. They think most things are better in Iraq

Don't discuss religion

Don't discuss politics

Don't enter mosques unless you are invited and escorted there by a Moslem.

Don't offer an Iraqi liquor or drink it in front of him

Don't offer an Iraqi pork in any form: bacon sausage, or food cooked in lard

Don't touch or ride Iraqi men; even those you know speak well will resent it

Don't touch a respectable Iraqi woman, or even look at one unnecessarily.

Don't strike an Iraqi

Don't threaten Iraqis, use persuasion, explanation, and rewards to get things done

Don't expose your body in the presence of an Iraqi

Don't mistake courtesy for friendship, an Iraqi is always polite but he is fundamentally suspicious of foreigners.

Don't expect definite future commitments when an Iraqi says "now" he means "this very hour"; when he says FAR DAHL (sometime) he means "sometime in the future."

Don't expect definite knowledge of distances from country men, they travel little and have never learned to use numbers (except very small ones) with any exactness.

Don't ridicule or criticize the Iraqi use of English in public places. Some know English quite as well as you do

Above all, use common sense on all occasions. And remember that every American soldier is an unofficial ambassador of good will.



## HINTS ON PRONOUNCING PERMAN

THESE are pronunciation hints to help you in learning to the Perman language records which have been supplied to you troop site. They will also help you with the pronunciation of additional words and phrases given in the vocabulary below which are not included in the records.

There is nothing very difficult about Perman—except that you won't be able to read signs and newspapers you will see. This is because the Permans use a different alphabet from ours. Therefore, the consonants and vocabulary below are not based on the written Perman language, but are a simplified system of representing the language as it *sounds*. This system contains letters for *all* the sounds you must make to be understood. It does not contain letters for some of the sounds you will hear, but it will give you enough to get by on, both listening and speaking. The sounds of Perman vary from region to region very much as English varies in pronunciation in this country. The dialect you will hear on the records is a northern dialect, and if you follow it you will be understood almost everywhere.

Here are a few sample rules to help you:

1. *Stress* You know what the accented syllable of a word is, of course. It is the syllable which is spoken louder than the other syllables in the same word. We

will show accented (loud) syllables in capital letters and unaccented syllables in small letters.

2. **Vowels** These are the kind of sounds we represent in English by *a, e, i, o, u, ah, ay, ew*, etc. Just follow the key below and you will have no trouble:

a	as	A	equals	the a in <i>pat</i> (Example: <i>Ad-van-ting as</i> )
ah	or	AH	equals	the a in <i>father</i> (Example: <i>LA-TER as-as</i> "big boat")
ay	or	AY	equals	the ay in <i>day</i> (Example: <i>as-LAY-man</i> "LAF-ter" meaning "good day")
e	as	E	equals	the e in <i>pet</i> (Example: <i>Tha-terning</i> "fun")
er	or	ER	equals	the er in <i>her</i> (Example: <i>RE-TER</i> meaning "quiter")
i	as	I	equals	the i in <i>pit</i> (Example: <i>RE-as</i> meaning "my name is")
ew	or	EW	equals	the ew in <i>new</i> but clipped short. (Ex- ample: <i>you-as-E</i> meaning "Friday")
oo	or	OO	equals	the oo in <i>foot</i> (Example: <i>man-to-OOV</i> and meaning "doubt you")
u	as	U	equals	the u in <i>put</i> (Example: <i>fish-M-M</i> mean- ing "fishers or blue")
ow	or	O	equals	the o in <i>now</i> (Example: <i>ONE-o</i> for mean- ing "here")

3. **Consonants** The consonants are all the sounds that are not vowels. Pronounce them just as you know them in English. All consonants should be pronounced

Ne or "sight" them. Here are some special connected sounds to learn.

- h small h is always pronounced with the h sound, except after a  
Latin syllable or the h sound on the records.
- kh c) pronounced a where clearing your throat when you have  
a cold. Latin syllable. I s it on the records.
- gh is pronounced like kh except it is not as strong and is not put  
out. Latin syllable. That is a small voice that is like a  
gentle gurgling. Latin syllable is the same as the usual on the records.
- sh is like the sh in show.
- ch is like the ch in church.
- sh is like the s in sense or the s in serious.
- ng is like the ng in long.



## LIST OF MOST USUALLY USED WORDS AND PHRASES

HELEL is a list of the most useful words and phrases you will need in Persian. You should learn these by heart. They are the words and phrases included on the Persian language records, and appear here in the order they occur on the records.

### Greetings and General Phrases

[English—, English Persian Spelling]

Good day — or Hello — <i>salām</i>	You — <i>tu</i> or <i>shu</i>
Left hand — <i>chāp</i>	He — <i>shu</i>
See — <i>chāp</i>	Understand — <i>ro'fah</i> — <i>ro'fah</i>
Make — <i>chāp</i> <i>chāp</i>	<i>ro'fah</i> is good
Me — <i>chāp</i> <i>ro'fah</i>	I don't understand — <i>ro'fah</i> <i>ro'fah</i>
Please — <i>chāp</i> <i>ro'fah</i> <i>ro'fah</i>	more
See you	Please speak clearly — <i>chāp</i>
Focus me — <i>ro'fah</i> <i>ro'fah</i>	<i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>
Thank you — <i>ro'fah</i> <i>ro'fah</i>	See <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>

### Questions

Where is — <i>ro'fah</i> <i>ro'fah</i>	Is it — <i>ro'fah</i> — <i>ro'fah</i> — <i>ro'fah</i>
Is — <i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>	<i>ro'fah</i>
Where is a — <i>ro'fah</i> — <i>ro'fah</i>	Where is a — <i>ro'fah</i> — <i>ro'fah</i> — <i>ro'fah</i>
working — <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>	<i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>
<i>ro'fah</i>	a — <i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i>
<i>ro'fah</i> — <i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i>	Where is a — <i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i>
Where is a — <i>ro'fah</i> — <i>ro'fah</i> <i>ro'fah</i>	<i>ro'fah</i> <i>ro'fah</i>
<i>ro'fah</i> <i>ro'fah</i> <i>ro'fah</i>	



## Directions

turn right—de **RUHAT** **BE** **po-**  
 ched

turn left—de **CH AP** **BE** **po-**  
 ched

go straight ahead—**RUHAT** **BE**  
 in road

please pass—**chak** **RUHAT** **BE**  
 has, want in **RUHAT** **BE** **de**  
 here

Distances are given in **li** (miles), not miles.

One kilometer equals  $\frac{1}{2}$  of a mile.

Interjections—**de** **RUHAT**

## Numbers

one—**FOH**

two—**RUH**

three—**CH**

four—**CH HNE**

five—**F HAT**

six—**CHAH**

seven—**RUHAT**

eight—**RUHAT**

nine—**RUHAT**

ten—**RUH**

eleven—**RUH** **DEH**

twelve—**de** **RUH** **RUH**

thirteen—**RUH** **DEH**

fourteen—**RUH** **DEH**

fifteen—**RUH** **DEH**

sixteen—**RUH** **DEH**

seventeen—**RUH** **DEH**

eighteen—**RUH** **DEH**

nineteen—**RUH** **DEH**

twenty—**RUHAT**

twenty-one—**RUHAT** **RUH** **DEH**

thirty—**RUH**

forty—**RUH** **DEH** **DEH**

fifty—**RUH** **DEH**

sixty—**RUH** **DEH**

seventy—**RUH** **DEH**

eighty—**RUH** **DEH**

ninety—**RUH** **DEH**

one hundred—**RUH** **DEH**

two hundred—**RUH** **DEH**

## Bodyspellings

What is—CHHIST

that's—/s

What's that's—/s CHHIST

I—M CH

operator—u-G-CHH

name—NCH Hhah

I want operator—M CH u

G-CHH NCH Hhah

u u—M Hhah u—

I want to see—M CH NCH

Hhah M Hhah u—

## Foods

Bread—P-CHH

Brown—M CH

Wheat—CHH

Eggs—T CH H H—M CH Hh

Milk—CHH

Eating—NCH-u u—M CH

Butt—Hhah T CH

Wheat—M CH

Fish—M CH

Milk—CHH

Brown—CHH u CH

A glass of but—M CH u CH

CHH u CH

A cup of milk—M CH u CH

T CH T

A cup of milk—M CH u CH

Hhah

To read see how much things cost you say

How much?—CH CH

## Money

One "see ACH"—P CH u—

CH

Two "see ACH"—P CH u—

CH

## Times

What time is it—M CH

CH CH u

Yes you see—P CH u—

CH CH u—

Quarter past ten—YEA F-GE E  
 At P-GE you said P-  
 Twenty past twelve—HUT it  
 got GE At H-GE you  
 said P-  
 Half past one—WHEN are  
 MEET  
 Twenty of eight—MEET do-  
 you-GE do H-GEET HERE  
 each said  
 Quarter of two—YEA E-GE E do  
 D-GE ARE each said  
 What time—LAK F-GEET  
 the music—are we H-GE  
 wait—show-FOO ME said  
 said

At what time does the music  
 start?—ONE F-GEET are  
 we if it show TWO YEA  
 she said  
 the time—ough H-GE  
 time—do we F-GE ME E here  
 said  
 What time does the music  
 leave?—ONE F-GEET  
 said H-GE do we E-GE ARE  
 has said  
 Today—FO-GEET  
 Ten o'clock—F-GE D-GE

### Days of the Week

Sunday—YEA show GE  
 Monday—D-GE show GE  
 Tuesday—GE show GE  
 Wednesday—L-GE-GE show GE

Thursday—F-GE show GE  
 Friday—you we E  
 Saturday—show GE

### Usual Phrases

What is your name?—How  
 show ME GE-GEET  
 My name is John—GE-we H-GE  
 John said

How do you say "table" in  
 French?—D-GE told GE  
 table CHEE ME you said  
 Goodbye—How D-GE told-GE

# Surroundings—Material Objects.

dark (at a time) —as. HALL  
 darkness—T 441 see HPS  
 light (in light) —KONZ  
 at —to do & TH at —for-also  
 P 441 V  
 human T 441  
 front as only, to —for-also  
 as such as given —for INF  
 green —LAF  
 greenish —HPS  
 full —as AP  
 at —T 441 AP

high —O 441 see FIVE  
 mountain —& KON  
 down —do -Y 441  
 up —do P 441  
 over —KONZ 441 YF  
 under —S 441  
 going to water hole —  
 CHU 441 441  
 near —at 441  
 situated 441  
 see —441 T 441  
 wind —S 441

## Time

day —KONZ  
 day after tomorrow —for for  
 O 441  
 day before yesterday —for for  
 KONZ  
 evening —at Y 441 see SH 441

month —H 441  
 night —IN 441  
 week —day 74  
 year —441  
 year-day —for KONZ

## Period Months

March 11 to April 11 —for for  
 KONZ  
 April 11 to May 11 —for for  
 KONZ  
 May 11 to June 11 —for  
 KONZ

June 11 to July 11 —TEEN  
 July 11 to August 11 —over  
 P 441  
 August 11 to September 11 —  
 IN 441 see 441

September 21 to October 21—  
MERE

October 21 to December 21—  
at LERN

December 21 to December 31—  
at LER

December 21 to January 1—  
LER

January 21 to February 21—  
LERN

February 21 to March 21—  
LER

### Relationships

to, (in) among, by, to

brother—brother DFR

child—in CRE

daughter (or son)—daughter DFR

land—EREN around DE

takeover to

landed—to EREN

man—HEAD

mother—mother DFR

over—to EREN

woman—LERN

### Human Body

eye—to EREN

back—FRONT

to—to EREN

eye—to EREN

head—to EREN

head—to EREN

leg—to EREN or FRONT

mouth—to EREN

takeover LERN

eye—to EREN

leg—to EREN or FRONT

to—to EREN

leg—to EREN

to—to EREN or FRONT

mouth—to EREN

leg—to EREN

to—to EREN or FRONT

### Mean and Measure

to—to EREN or FRONT

mouth—to EREN

to—to EREN

to—to EREN

to—to EREN or FRONT

to—to EREN or FRONT

to—to EREN

to—to EREN

hänge—*q* hēh ʔ ʔ  
 lichte n—*q* hēh ʔ ʔ ʔ ʔ ʔ ʔ  
 stange ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ  
 qualt—*q* hēh ʔ ʔ ʔ  
 wagt—*q* hēh ʔ ʔ ʔ ʔ ʔ ʔ

welt—*q* hēh ʔ ʔ ʔ  
 wagt—*q* hēh ʔ ʔ ʔ ʔ ʔ ʔ  
 wagt—*q* hēh ʔ ʔ ʔ ʔ ʔ ʔ  
 wagt—*q* hēh ʔ ʔ ʔ ʔ ʔ ʔ

## Fast und Bitter-Trauben

schon, *q* hēh ʔ ʔ ʔ  
 ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ  
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## Reinheitsdinge

schon, *q* hēh ʔ ʔ ʔ  
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would—*W*  
 would—*W*  
 by—*BY*  
 also—*AL*  
 the—*THE*  
 there—*THE*  
 the—*THE*

## Prepositions.

to—*TO*  
 what—*WHAT*  
 how many—*HOW MANY*  
 from—*FROM*  
 for  
 around—*AROUND*  
 everybody—*EVERYBODY*

for—*FOR*  
 from—*FROM*  
 with—*WITH*

## Prepositions.

on—*ON*  
 in—*IN*  
 with—*WITH*

have—*HAVE*  
 more—*MORE*  
 behind—*BEHIND*  
 when—*WHEN*  
 for—*FOR*  
 have—*HAVE*  
 at first—*AT FIRST*

## Adverbs.

for—*FOR*  
 more—*MORE*  
 more—*MORE*  
 in that—*IN THAT*  
 in that—*IN THAT*  
 there—*THERE*  
 more—*MORE*

and—*AND*  
 but—*BUT*

## Conjunctions.

and—*AND*  
 or—*OR*

# Phrases for Every Day

What date is today?—*EN* roo  
CH'YU DOU-e M'EN koo

What day of the week?—*EN*  
roo CH'Y DOU-roo

Today is the fifth of June.—*EN*  
roo FAY joo eue M'U A.  
JOU-ue

Today is Tuesday, etc.—*EN*  
roo ye phoo P'U

Come here.—*EE* ai ee F'U

Come quickly.—*YHOU* JUU ai  
ee

Go quickly.—*DOU* EE ee ee

Who are you?—*chue* M'EN  
F'EE ee

What do you want?—*CH*  
MEE J'ue J'ue

Bring some drinking water.—  
CH'OU ee J'UE-e I'ue-ee  
M'U JEE ee ee

Bring some food.—*CH'OU*-ee  
J'ue F'UE JEE-ee ee

How far is the camp?—*de* ee  
de G'U CH'Y CH'U  
J'U ee

How far is the house?—*de* J'UE  
CH'Y CH'U F'U ee

Where is the boat?—*de* J'ue  
M'U ee J'UE

Where is the nearest village?—  
ee DOU ee JEEV DOU  
J'ue J'UE

Dispute.—*de* Y ee

Stop.—*CHU*

What is it?—*de* F'ue Y ee  
J'ue J'UE

Where is a place to sleep?—*J'U*  
ee J'ue ee DOU ee  
J'UE

I haven't the money.—*M'U*  
JUEF'U DOU J'ue ee

I have cigarettes.—*M'U* ee  
CH'U ee J'U

I am sick.—*M'U* ee F'U ee J'U  
M'U-ee

I am an American.—*M'U* ee  
ee J'ue J'U J'U ee

I am your friend.—*M'U* DOU-  
ee ee M'U J'U-ee





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